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## NOTES AND DISCUSSION.

**On the Structure of the Book of Micah, and on Isaiah ii. 2-5.**

THE genuine text of Micah falls into four portions. The first, comprising chapter i., terminates abruptly at verse 16. Its sequel may still be found, disguised beneath a load of interpolations, to constitute the nucleus of iv. 8-v. 15. The second and third chapters of the book, with a single exilic addition at the end of chapter ii., form another group of genuine though disordered prophecies. With these may be connected the utterances preserved in vi. 1-vii. 6. The exilic date of vii. 7-20 is now generally admitted. With the latter half of this passage (verses 14-20), ii. 12, 13; iv. 6, 7; and v. 7, 8 are linked by the ideas of the *flock* and of the *remnant*. The interpolations in the latter part of chapter iv. are more nearly related to vii. 7-13. The great prophecy appended antithetically to the sudden close of chapter iii. stands out in the book of Micah, as it does in that of Isaiah, with solitary pre-eminence. One remark must be made. The fourth verse, which does not occur in the parallel passage, and which appears to me weak in comparison with the sublime context, deficient in originality, and hardly applicable to the collective nations, has perhaps replaced the words preserved in Isaiah ii. 5, which supply the antecedent required by Micah iv. 5. This last verse presents a striking contrast to verse 2, and may possibly be genuine, though, if so, it is certainly misplaced. It would, perhaps, be too bold a change to transfer Isaiah ii. 5, followed by Micah iv. 5, to a position immediately after iv. 7, *or* vii. 20. It may be observed that iv. 1-4 would be more appropriately placed after than before verse 5, and would form a noble close to the entire book.

From iv. 8 onwards the sequel of chapter i. may be traced as follows :—

“And thou, O tower of the flock, unto thee shall it come. Now why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold on thee as of a woman in travail? Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field. Now shalt thou gather thyself in

troops, O daughter of troops : he hath laid siege against us : they shall smite the judge of Israel with a rod upon the cheek.

"But thou, Beth-[lehem]Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel, whose origin hath been from aforetime, from the days of old [so Cheyne]. And he shall stand, and shall feed *his flock*, in the strength of Yahveh, in the majesty of the name of Yahveh his God : and they shall abide ; for now shall he be great unto the ends of the earth. And this *man* shall be *our* peace ; and he shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our border."

Such a prophecy as this may have been uttered by a contemporary of Isaiah, although it is not easy for us to understand the antithesis between destruction to Zion and deliverance from Beth-lehem, captivity to the "judge of Israel," and peace from the house of David. Whatever be the explanation, the text has been much expanded. In iv. 8, "Ophel of the daughter of Zion" is perhaps an explanatory gloss. The second half of the verse must be interpreted in conformity with i. 9 ; but several attempts have been made to supply the missing subject or define the predicate. This is clearly seen in the Sept. version quoted by Cheyne :—

εἰσελεύσεται ἡ ἀρχὴ ἡ πρώτη  
 βασιλεία  
 ἐκ Βαβυλῶνος  
 τῇ θυγατρὶ Ἰερουσαλήμ,

a series of four statements neither appropriate to the text nor consistent with one another. The first and second are plainly alternative, the third agrees badly with either, and the fourth is in the same case with the clause alluding to Ophel.

In chapter v. I incline to suppose that verse 3 is a misplaced comment on iv. 9, 10. Verses 5*b*, 6*a* appear to offer an alternative to 5*a*, 6*b*. Verses 10-14*a* seem genuine, though it is open to question whether they are rightly placed. Verses 9, 14*b* (read *enemies*), and 15 must be connected with the interpolated passages in iv. 11-13 and v. 7, 8. (N.B.—The references are to the numbering of the English version.)

It is needless to point out the resemblances, perhaps the result of imitation, which Micah i. 9-16, verses 2-6, and 10-14, present to the prophecies of Isaiah. The first section of chapter vi. (verses 1-8) affords a curious series of parallels to Hosea xii. Compare verse 2*b* with Hosea xii. 2 ; verse 4 with Hosea xii. 13 ; and verse 8 with Hosea xii. 6. It almost seems as if the recital in verse 4 were a sequel to that which so strangely interrupts the sequence of the

chapter of Hosea referred to. I confess I incline to adopt the view of Bishop Butler, quoted by Cheyne, that verses 6 and 7 represent the question of Balak, and verse 8 the answer of Balaam. Otherwise the allusion appears unduly obscure, and the transition too abrupt. The question in the second clause of verse 8 is identical with that in Deut. x. 12 (except, indeed, that the prophet addresses the individual, but the legislator the nation), and the reply is equivalent to Hosea xii. 6*b*.

While in Micah i., and the genuine text of iv., v., as well as in the passage just discussed, the prophetic denunciations refer to the sin and punishment of the people collectively; in ii., iii., and vi. 9 *seq.*, special classes, the "heads of Jacob, and rulers of the house of Israel" (iii. 1, 9-11), "the priests and the prophets," "the prince and the judge" (vii. 3), the rich (vi. 12) and the great (vii. 3), are the objects of rebuke and threatening, especially for their oppression of the poor. But it is worth observing that in striking contrast to the prophecies of Jeremiah at a later date, the king is apparently exempted from this powerful condemnation. Why, we may infer from Jeremiah xxvi. 19, and from all that we know of Hezekiah. That king, in those reforms of which we know so little, must have had to face a powerful opposition. Under Manasseh, as under the sons of Josiah, the reaction triumphed. And in Micah vii. 1-6 we have a record of persecution which might almost have been penned by Jeremiah.

In accordance with chapters ii. and iii., I have assumed that vi. 9-16 refers to Jerusalem; but as the city in question is not named, it is possible that Samaria is intended. Note especially verse 16, and cf. i. 5-9; Amos iii. 9-12; iv. 1-3; vi.

Micah vii., verses 11, 12, remind us of Isa. xxxiii. 17; xi. 11-15. Verse 13 presumably describes the actual condition of the land of Israel during the exile (cf. Jer. li. 5). Verse 14 exhibits a parallel to Jer. l. 19, too close to be accidental. Verse 18 must in like manner be compared with Jer. l. 20. It is a most interesting question, but one which it requires a searching examination of the original text to determine, how far the later additions to the writings of pre-exilic prophets have proceeded from a common source? I must content myself with remarking that the predictions of religious unity and universal peace in Isa. ii. 2-4 = Mic. iv. 1-3 can hardly proceed from the same hand as the prophecies of war and victory in Isa. xi. 11-16 ("undoubtedly post-exilic." Cheyne, *JEWISH QUARTERLY REVIEW*, IV., 566) or Micah iv. 11-13; unless indeed we are to refer the one to the near, the other to the distant future. The antithesis is curiously illustrated by Micah v. 7, 8, compared with Prov. xix. 12. Is it possible that Isa. ii. 2-4 should stand immediately after xi. 1-9,

and has been displaced by the series of additions extending from v. 10 to xiv. 23? Chapter xi. 1-9 would be better placed after ix. 1-7, and then xiv. 24-27 would follow with great propriety at the end of chapter x.

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### **Note on the Second Jeremiah.**

THE list of passages assigned to this writer in the last paragraph of p. 296 requires some revision. I doubt whether in chapter xxx. we can regard the concluding verses (22-24) as an integral part of the text. I have already pointed out the unauthentic character of xxxi. 35-37. And I suspect that verses 38-40 belong to a later period than that of the Second Jeremiah. On the other hand, we must certainly ascribe to him xxxii. 37-42, and probably xxxiii. 6-9 in its original form, as well as verses 12-13. I take the opportunity of adding to my list xvi. 14, 15; i. 33, 34; and li. 5. This is as far as I can trace with confidence what I may call the secondary text in chapters l., li. To the same hand with the primary text of the prophecy against Babylon, I would ascribe chapter iv. 23-26, comparing both with Isa. xiii. 2-13. Indeed all three may perhaps be the work of one writer, *circa* B.C. 536. But I hope to return to this subject on a future occasion.

G. H. SKIPWITH.

### **A Note on Inspiration.<sup>1</sup>**

THIS note is not intended to be in any sense a review of Dr. Sanday's book. Such a review should be attempted by nobody who is not equally at home in the New Testament as in the Old, and in the history of the Canon as in the criticism of the text. I can only recommend that the book should be read by everybody at all interested in the subjects with which it deals. It may not be a final book; its mediatising point of view is probably not fully satisfactory. But for that very reason people on either side of the *via media* in which the author walks would do well to study it carefully. The very orthodox will see from it that criticism may be thorough, and yet reverent, and that a large measure of it

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<sup>1</sup> "Inspiration." By the Rev. Professor Sanday, D.D.; being the Bampton Lectures for 1893.